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AN

ADDRESS

DELIVERED AT CAMDEN, MAINE,

SEPTEMBER 11, 1855.

AT THE EXPIRATION OF HALF A CENTURY FROM THE ORGANIZATION OF THE FIRST CONGREGATIONAL CHURCH IN THAT TOWN.

BY REV. B. C. CHASE,
Pastor of the Church.

ALSO,

A BRIEF SKETCH OF THE REVIVAL THERE IN THE YEAR 1836;

NAMES OF CHURCH MEMBERS, &c.

BOSTON:
PRESS OF T. R. MARVIN, 42 CONGRESS STREET.
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B.H.
Dec. 4, 1893
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CORRESPONDENCE.

CAMDEN, OCTOBER 20, 1855.

REV. B. C. CHASE, *Pastor of the First Congregational Church:*

Dear Sir,—Feeling that the Semi-centennial of the organization of this Church was a meeting of great interest, and that the facts, then presented, ought to be preserved in some permanent form, we request a copy of the Address which you delivered on the occasion, that it may be printed for present and future use.

Affectionately yours,

JOSEPH STETSON,
SAMUEL G. ADAMS,
RODOLPHUS BOWERS,
Committee of the Church.

CAMDEN, OCTOBER 20, 1855.

DEA. S. G. ADAMS AND OTHERS, *Committee of the Congregational Church:*

Dear Brethren,—If the cause of Christ and the interests of the Church, can be promoted by the publication of the Address to which you refer, I am happy to comply with your request.

Yours fraternally,

B. C. CHASE.

CAMDEN, OCTOBER 20, 1855.

REV. E. R. HODGMAN:

Dear Sir,—Believing that the cause of Christ may be promoted by the publication of the Sketch of the Revival in this place in 1836, prepared and read by you at the Semi-centennial of the organization of this Church, we request a copy of the same for this purpose.

Yours with respect,

JOSEPH STETSON,
SAMUEL G. ADAMS,
RODOLPHUS BOWERS,
Committee of the Church.

BOSTON, NOVEMBER 17, 1855.

DEA. J. STETSON AND OTHERS, *Committee:*

Dear Brethren,—I accede to your request for a copy of my Sketch, hoping it may do good.

Sincerely yours,

E. R. HODGMAN.

NOTES OF THE MEETING, &c.

By previous arrangement, the Waldo Conference of Churches met at Camden, September 10, 1855. The next day (the 11th) being the Fiftieth Anniversary of the organization of the Church there, the forenoon was set apart for its commemoration. A meeting for prayer was held at an early hour. The Semi-centennial Address was delivered by the pastor, Rev. B. C. Chase, prayer having been offered by Rev. Mr. Skinner, of Rockport. The discourse was followed by a Sketch of the Revival in 1836. The pastor then read letters from Rev. D. Adams, Rev. J. Sewall, and Rev. N. T. Fay. Remarks were made by Rev. E. F. Cutter, who alluded to the installation of Rev. Mr. Chapman. He stated that Mr. Thurston, of Searsport, who gave the right hand of fellowship, expressed much joy that another pastor was settled in Waldo County, making a three-fold cord not easily broken; Rev. Mr. McKeen, Rev. Mr. Thurston, and Rev. Mr. Chapman being all the Congregational ministers then in the County. Rev. S. Thurston said that his first acquaintance with this Church began at the ordination of Rev. D. Adams. Since his connection with the Searsport Church, Camden has had three pastors, Belfast six, North Belfast two, Brooks and Jackson three, Freedom and Unity three, Prospect three. A few words from Rev. D. Thurston, and prayer by Rev. J. R. Munsell, closed the services in the meeting-house.

The audience then adjourned to the vestry, where a collation had been prepared by the ladies of the Society. After partaking of this, the congregation listened to brief remarks from various persons, the pastor presiding, and calling out the speakers. Rev. S. C. Fessenden, of Rockland, Dea. L. R. Palmer, of Belfast, Rev. C. H. Wheeler, of Warren, Bro. R. Bowers, of Camden, Rev. S. Thurston, Rev. E. F. Cutter, Dea. J. Stetson, and Bro. Jesse Fay, of Camden, took part. This portion of the services truly seemed like the re-gathering of a

Christian family, after a separation of many years. The prevailing spirit was eminently fraternal and Christian. The interest of the occasion culminated in that friendly interchange of thought and feeling. We all felt that it was good to be there. Few, very few of those present, will live to see the close of another half century. But the hope was expressed, that we might meet again in the morning of the resurrection—meet around our Father's throne above, prepared to sing the song of redemption forever.

After the expression of thanks to God, by Rev. J. Eaton, and the singing of the doxology in long metre, the exercises commemorative of the half century were closed.

ADDRESS.

In referring to the past as connected with the organization and history of the First Congregational Church in Camden, we find no relics of a hoary antiquity. Our oldest is very new, when compared with the monuments upon which is collected the dust of ages. In comparing the past with the present, and looking forth to the future, the number of generations to be spoken of is few; and yet we have here a subject of interest and importance, because it is the history of a portion of the Church of the living God. In what we are doing to-day, we have the example of Moses, Joshua, and others, who often rehearsed the dealings of God with his people, to humble, to instruct, to warn and encourage them in the future.

Much interesting information which may be gathered from the Town Records will be omitted here, as not particularly connected with our present object. We observe, however, in passing, that the first white man who came to Camden, to find here a home, arrived in 1769. The town was incorporated February 17, 1791; but no evangelical church was organized until 1805.*

If we who highly prize the institutions of the gospel, had lived in those days, I fear we should have been sad that so little interest was taken in the public worship of God, and that the preaching of the gospel and the stated means of grace were so little cared for, that for thirty-six years after the settlement of the town and fourteen years after its incorporation, there was here no church or settled ministry.

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* The town derived its name from Lord Camden, a parliamentary friend of the Colonies in the Revolution. It was the seventy-second town in the State in the order of incorporation—Bangor being the seventy-third. It has two good harbors, and contains 23,500 acres of land.—*Williamson's History of Maine.*

Surely, one element of the old Puritan character was wanting in some of the early settlers, at least; for we find it recorded that in 1794 the town *paid a fine* for not having among them the stated preaching of the gospel, according to the laws of the Commonwealth of Massachusetts, under whose jurisdiction we then were. After this time, a small sum, varying from fifty to one hundred dollars, was annually raised by the town for the purpose of employing a minister.

In 1797, the subject of building a meeting-house was agitated in town meeting, and a committee was chosen to select a lot on which to build. In 1798 a vote was passed by the town "to build a meeting-house at the crotch of the roads near the house of Mr. Harrington, provided he will give the lot." This vote was not carried out; perhaps the land on which to build was not given.

In 1800 a meeting-house was built by private individuals, and some attempt was made to settle a minister by the name of Pillsbury. In 1803, Rev. Father Sewall visited Camden, and speaks of it as "containing somewhat more than a hundred families, having a decent meeting-house, but no church of any denomination, and only a few scattering professors." In 1804, Rev. Thomas Cochran commenced preaching here, and gave such general satisfaction that in 1805 the town gave him a call to settle over them in the gospel ministry.

September 11, 1805. Pursuant to letters missive, an Ecclesiastical Council assembled in Camden for the double purpose of forming a Congregational Church and ordaining a minister. In order to show something of the changes which have occurred in the neighboring churches, I give the names of the ministers and delegates composing the Council.

Church in Woolwich, Rev. Josiah Winship, Pastor; Judge Loring and Mr. Fullerton, Delegates.

Church in Atkinson, Rev. Mr. Peabody, Pastor; Mr. Page, Delegate.

Church in Buckstown, Rev. Mighill Blood, Pastor; Capt. Adams, Delegate.

Church in Freeport, Rev. Alfred Johnson, Pastor.

Church in Dresden, Rev. Freeman Parker, Pastor.

Church in Wiscasset, Rev. Hezekiah Packard, Pastor; F. Cook, Delegate.

Church in Warren, Col. Starrett, Mr. Copeland, Delegates.

Rev. J. Winship was chosen moderator, and Rev. H. Packard, scribe. The following persons were then formed into a Congregational Church :

Thomas Cochran.	Bathsheba Thorndike.
Robert Thorndike.	Elizabeth Hosmer.
Joseph Eaton.	Lucy Eaton.
David Blodget.	Lucy Blodget.
Lewis Ogier.	Mary Keyes.

After the Church was formed, the Council gave opportunity to them to call and invite Mr. Thomas Cochran to take the charge and oversight of them in the Lord. Having examined the candidate, and being satisfied, the Council proceeded to ordain him as pastor of the church and minister of the town of Camden. The sermon, preached on the occasion by Rev. Mr. Packard, together with the charge by Rev. Mr. Winship, and the right hand of fellowship by Rev. Mr. Blood, was printed—a copy of which is in my possession.

Little is certainly known of the history of the church during the ministry of Mr. Cochran. It appears that there were additions to it, but when, or how many, cannot now be known. Neither is there any record, on the part of the church, of his dismission. I gather this much from the records of the town, that, at the first, the inhabitants all considered themselves members of the Congregational parish, and paid their tax for the support of Mr. Cochran according to law, with the exception of those who notified the town authorities that they belonged to and helped support another denomination.

The salary of Mr. Cochran was five hundred dollars a year, together with the free use of one-third of the ministerial lot ; a liberal salary compared with the sum now given by our churches, the difference in the manner and the great increase in the expenses of living being taken into consideration.

After Mr. Cochran had been settled a few years, the great body of the people became dissatisfied, and neglected attendance upon his preaching. It is doubtless true, that the unfortunate and unhappy manner in which he left the place, and the legal proceedings instituted to recover what he considered his due, served to prejudice the minds of some men so much that

they and their descendants have not recovered from it unto this day.

After Mr. Cochran left Camden, which was in 1814, this church was without a settled pastor until 1828, a period of fourteen years. During this time several ministers occupied the pulpit, varying in time from one Sabbath to more than a year. The following are the names of some of them: Rev. Messrs. Sewall, Ingraham, Starrett, Norwood, Sheldon, Howe, Campbell, Bishop, and perhaps others. Some of these were employed in part by the Maine Missionary Society. The whole amount of our indebtedness to that noble society, however, is only about one hundred and thirty-five dollars, which has been repaid many times by the yearly contributions of this church into her treasury.

In June, 1828, the church gave a call to Mr. Darwin Adams* to be their pastor for the specified time of five years. Mr. Adams was ordained July 15, 1828. Rev. Mr. Blood, of Bucksport, was chosen moderator of the Council, Rev. Mr. Wales, of Belfast, was chosen scribe, and Rev. Mr. Mitchell, of Waldoboro', preached the sermon.

Much success appears to have attended the labors of Mr. Adams during the five years of his ministry. In the autumn of 1829, the Lord graciously revived his work in the north part of the town. No other than ordinary means were used, unless some efforts in the cause of temperance, previously made, opened the way for the descent of the Holy Spirit. After there had been a few conversions, Mr. Adams was absent a few weeks, and the revival continued under the labors of Rev. Bennett Roberts. Among other facts of interest connected with this revival, is this: one lady, over *seventy* years of age, was hopefully converted. The work continued for some time, and as the result of it, about *twenty persons* were added to the church.

January 30, 1830, we find the following record: Resolved, That it be recommended to the members of this Church, that they abstain from the use of ardent spirits, except in case of bodily hurt or sickness.

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* Mr. Adams is a son of Doct. Daniel Adams, formerly of Mount Vernon, N. H. He is a graduate of Dartmouth College and Andover Theological Seminary, and is now pastor of the church in Dunstable, Mass.

November, 1832, the following vote was passed: Resolved, That, from this time, no individual shall be received into this Church as a member, who is unwilling to give the pledge of total abstinence from ardent spirits.

These resolutions mark the position and progress of the cause of temperance in this church, at that time.

July 16, 1833, Rev. Mr. Adams made the following communication to the Church and Congregation:—

My Christian Friends:—

As the period of my settlement has nearly closed, and as there is no provision for a future support,—painful as it is to me to close my labors among you at a time when religion is so low and the cause of Zion languishes, yet Providence seeming to favor my removal,—I feel it a duty to request you to unite with me in calling an Ecclesiastical Council to dissolve the relation now existing between us.

Affectionately yours,

Darwin Adams.

The church accepted this resignation, and Mr. Adams was dismissed. From this time for more than a year, the church was without preaching, except three Sabbaths, when the pulpit was supplied by Rev. Mr. Richardson. The church, however, met on the Sabbath for religious services, and in conference once each month.

In 1834, a new house of worship was built,* and there appeared signs of interest and prosperity.

In January, 1835, the Church and Parish united in extending a call to Rev. Nathaniel Chapman, which was accepted, and Mr. C. was installed August 18, 1835. The Installing Council was unusually large and able, consisting of seventeen persons, among whom were Rev. Messrs. Mitchell, Cutter, Woodhull, McKeen, S. Thurston, Father Sewall, and Rev. Dr. Pond.

It was during this year that the Church and Society purchased a parsonage. We are now approaching the time of peculiar interest—the set time to favor this church—the mem-

* The house was built under the supervision of George Pendleton, Esq., at a cost, it is believed, of $5,000. It was dedicated in January, 1835.

orable revival of 1836. This church has occasion to remember with gratitude other seasons of refreshing, but at this time, it seems, that the windows of heaven were opened. I quote the language of the pastor: —

"February 13, 1836. The church met at the meeting-house for conference and prayer. After much deliberation, with fear and trembling, the church voted to have a protracted meeting." March 1, he again writes: "A series of meetings has commenced this day. No minister present but the pastor. The people attended well, and I preached from Gen. xlii. 36: 'All these things are against me.'" For a fuller account of this revival, I refer you to a sketch prepared by Rev. E. R. Hodgman.

During the ministry of Mr. Chapman, there were some cases requiring discipline. One instance especially shows how even professors of religion may sometimes sell themselves to "play the fool," strengthen the hands of evil doers, and grieve the hearts of the true friends of Christ. It is in vain to palliate or excuse the conduct of such a one when he openly and frequently speaks disrespectfully of his pastor—a man of tried worth and usefulness. What excuse *can* be offered when a faithful and devoted pastor is publicly abused and held up to ridicule, and the church, as a whole, is made a by-word and a hissing by one of its own members, and others, by silence, encourage such a course? It is often painfully evident that some of the most bitter enemies of the church, and the things which most hinder her progress, are to be found among her own nominal members. In the case referred to,—while the action of discipline was decisive and the vote of excommunication *without a negative*, yet it is to be feared there were some, beside the erring member, who secretly favored this unchristian conduct, which, I think, resulted in evil to both people and pastor, because allowed to go on so long unrebuked.

Certain it is that during the remaining part of Mr. Chapman's ministry, there was little revival interest in the church, and few, very few conversions compared with the previous years of his pastorate. During nine years following this sad affair—more than one half of Mr. Chapman's ministry—I cannot find that more than thirteen were added to the church by profession. It will not be for the interest of any church to permit its minis-

ter to be held up to the contempt of the community in which he labors. If he is unsound in doctrine, preaches heresy, is immoral, there are proper steps to be taken; but when, as in the case before us, a minister is faithful and successful, and yet a member of the church in a public meeting makes remarks of the kind found on the church records, success need not be expected. Mr. Chapman was remarkably successful during five years previous to this time, but afterward there was nothing worthy of particular notice. He was dismissed April 10, 1849.

For several months after his dismission, the pulpit was occupied, at different times, by Rev. Messrs. Boyd, Wheelwright, Williams, Snow, and Chase.

In September, 1849, the Church and Parish united in extending a call to Mr. B. C. Chase, a recent graduate of Bangor Theological Seminary. He accepted the call, and was ordained January 8, 1850.

During the spring of 1850, there was an interesting revival, and sixteen persons were added to the church as its fruits. About this time the subject of building a conference-room was agitated. The need of it had long been confessed; and a few individuals were willing to do what was necessary to obtain so desirable an object. By their liberality the building was erected, and by deed from the generous proprietors, became the property of the church, June, 1852.

In 1854, a part of the church resident at a neighboring village, was dismissed, and with others was organized into the Rockport Congregational Church.

During the fifty years thus briefly reviewed, this church has maintained the weekly prayer-meeting on Thursday evening, the female prayer-meeting on Wednesday afternoon, and the monthly church-conference. And it is to these meetings of conference and prayer, that much of the prosperity of the church, under God, is to be attributed.

Individual efforts were early made by its members, in different parts of the town, to establish Sabbath schools. The one immediately connected with the church, has gone on from year to year, increasing in numbers and usefulness. The report of the superintendent for 1854, gives one hundred and seventy-eight as the number connected with the school during the year. There has been some attention paid to the cultivation of a *mis-*

sionary spirit among the scholars. About twenty-five dollars a year, for the last few years, have been contributed by them for the purpose of educating heathen children.

There has been manifested a commendable spirit of benevolence by at least a portion of the church, toward missionary and charitable objects. It is impossible to form any correct idea of the amount contributed in former years; but during the last six years, about thirteen hundred dollars, or somewhat more than two hundred dollars each year, have been given, over and above all the necessary expenses of sustaining the means of grace at home.

This church has had four pastors—Rev. Mr. Cochran, nine years; Rev. Mr. Adams, five years; Rev. Mr. Chapman, fourteen years; and Rev. Mr. Chase, six years—leaving sixteen years in which it was destitute of a pastor. The church has had seven deacons, viz: Deacons Blodget, Brown, Start, Stetson, Hodgman, Buchanan, and Adams. Three of these have died, Messrs. Blodget, Brown, and Start. Three members of this church have entered upon the great work of preaching the gospel. Rev. N. T. Fay has been preaching for several years in Northwestern Ohio; Rev. E. R. Hodgman is laboring in Massachusetts; and Rev. C. H. Barrett, having recently finished his studies, intends to devote himself particularly to the benefit of seamen.

The whole number of persons admitted to this church as members from 1805 to 1828, a period of 23 years, is 66. The whole number from 1828 to 1835, a period of 7 years, is 43; whole number from 1835 to 1849, a period of 14 years, is 115; whole number from 1849 to 1855, a period of 6 years, is 44; whole number from 1805 to 1855, a period of 50 years, is 268. The whole number who have died, have been excommunicated or dismissed, is 150; the present number of members is 118.

It is a fact worthy of remark, that one of the *original members* of the church is still with us. After the lapse of fifty years, sister *Lucy Eaton*, having passed through many trials, continues here, truly a mother in Israel. She has the satisfaction of seeing some of her children and children's children united to the same church of which she has so long been a member.

With the foregoing facts before us, it will be seen that this has not been an unfruitful vine. *Work* has been done here, and love manifested to the cause of Christ. It requires no little self-denial and effort to sustain, for half a century, the weekly prayer-meeting and the monthly church-conference. It is no easy labor to carry forward the operations of the Sabbath school. It requires decision, perseverance, and devotion to the cause of Christ, for a few individuals to attend the yearly parish meeting, to serve on committees, and go as delegates to councils, to contribute of their property to sustain the institutions of the gospel at home, and meet the numerous calls of benevolence abroad. It is evident, therefore, that much labor has been performed, many prayers have been offered, and much money has been contributed by this church. And God having heard these prayers, has granted his blessing, and given the increase. The little band of ten individuals, which fifty years ago was organized into a church, has increased and been a blessing to the world, to the glory of God. It is proper, however, to inquire if this church has accomplished all the good intended in its formation, or has fulfilled its mission in the community and the world. We would carry this inquiry up to the great Head of the church. If he should address us on this occasion, as he did the churches of Asia, what would be the message? He has from the very first been perfectly familiar with the history of this church. He has known all the labors and trials of his people here—has seen all their tears—has witnessed the indifference, coldness and backsliding of some; and after all that has been accomplished for him, would he not say to the Congregational Church in Camden, "*I have somewhat against thee?*" In order to obtain the truth in regard to past faithfulness, it will be necessary to glance at the objects contemplated in the organization of a Christian church. These may be included under three heads: 1. The enlargement and perfection of the individual church; 2. The spread of the gospel, until the whole world shall be evangelized; 3. The glory of God.

1. The church should seek her own growth and perfection. It is her duty to grow in grace, in numbers, and usefulness; to lay aside every weight; to forget the things that are behind, and press forward to perfection; to "work out her own salva-

tion with fear and trembling." This end can be attained alone by a working church, where each member is doing his duty.

2. The object of the church is to spread the gospel until the whole world is evangelized. "Go ye into all the world, and preach the gospel to every creature." "Ye are the light of the world; ye are the salt of the earth." "Let your light so shine before men, that they may see your good works." The church is here directed to evangelize the world by precept and example. It professes to be a company of renewed men supremely devoted to the love of God and man. Hence the members should so exemplify Christianity as to adorn the doctrines they profess. They are not only to send the gospel to pagan nations, but to let the world see, in the effect the gospel has upon their own lives, that it is the wisdom and power of God unto salvation to all who believe it. They are to show to the world a community of regenerated men, living together such holy lives, in brotherly love, that a type of heaven may be seen on earth.

3. The ultimate object of the church is to glorify God. Men, beholding her good works, are to be convinced that the gospel is of divine origin, and then to glorify its Author. The song of the church triumphant in heaven begins on earth, in that living sacrifice which gives glory to God in the highest. All the efforts of the church, then, should be so comprehensive, noble and exalted, that men will be constrained to acknowledge that the great heart and mind of God is speaking and acting through his people. The controlling motive should be, to honor God; and the sentiment of every effort should be, "The Lord our God is a great God." The church should say by word and deed, "We are the servants of the great King of kings—we are doing the work of the Lord God Almighty—we go forward in our enterprises under his direction." If this is the fact in any church, then their labors and prayers will be on such a grand, noble and comprehensive scale, as to give glory to the great Moral Governor of the Universe.

But time will permit us only to glance at this subject. From the few thoughts suggested, all must feel that the church has a mission to accomplish in regard to herself, the world, and the declarative glory of God, which requires the active exercise of all her resources. But her resources are the talents and abili-

ties of her members. No church, therefore, has done its duty, unless every member has done what he can to accomplish the specified objects of its organization. No intelligent Christian will deny that his talents, resources, abilities, property, and influence, are all the Lord's—to be used for the good of the church, the spread of the gospel, and the glory of God. If any man entered the church of God with anything less than this entire consecration, he kept back part of the price and came in with a lie in his right hand. The church is a body; the members are the parts. If every member is active, the body is full of life, and performs the functions of a living church. In order, therefore, to ascertain whether this or any church has been faithful and has the approbation of the Master, we must not only inquire what are the objects of attainment, but whether each member has done all he could. What is the result of a careful examination of individual faithfulness in this church as found written by the recording angel? Assemble the living, let the dead come forth, let each answer for himself before God and his own conscience, whether or not he has been faithful to his solemn vows of consecration.

The true verdict no doubt is, that had each member done his duty, the history of this church for these fifty years would be very different from what it now is. Alas! that no more has been done. Go through our town from village to village, from house to house, and behold the moral desolations after half a century of Christian effort. There are in Camden three Calvinist Baptist churches, one Freewill Baptist church, two Methodist societies, and two Congregational churches; in all, *eight* evangelical churches, and yet how small and inefficient they are, how little has been done to save men and glorify God. How much Sabbath desecration, ungodliness, and profaneness remains! How many prayerless, godless families!

What are these churches doing? Why is not their influence felt more? At this rate how long before the millennium? If after fifty years' labor, so little is accomplished, how long before the kingdom of God will come and his will be done on earth as in heaven?

But we will not dwell too long on the dark side of our history; for we have great occasion to say, "Hitherto the Lord hath helped us," and "He hath done great things for us, where-

of we are glad." We rejoice to know that in the darkest hours of the past, in the days of infancy, under all discouragements, against all opposition, through evil and good report, there has been a band of tried and faithful friends of Christ to pray and labor, and give of their substance to sustain the institutions of religion at home, and extend the same to distant lands. Especially do we unite, with devout gratitude, in ascribing salvation and glory and honor and blessing and power unto God the Father, Son, and Holy Ghost, who, as we trust, planted, and from time to time has watered and blessed this beloved vine.

While we are reviewing the past and enjoying this present Christian re-union, shall we not say a word of what we hope will be the future history of this church? When fifty years shall again have passed and the centennial of our organization shall be celebrated, what shall be the record of labor done, of good accomplished, of souls saved, and God glorified? Can we bear the thought that this church shall grow old in energy, have a name to live while it is dead, and finally cease to be, as many others have done? Ah, no, we hope for better things. We believe that too many prayers have been offered for such a sad day to come. Suppose we had this day been organized. Suppose that each of our one hundred and eighteen members feels and manifests a deep interest in the prosperity of the church; that we have a house of worship, a chapel, a flourishing Sabbath school, a good choir of singers, a settled pastor. Suppose, I say, that a new church is this day organized with all the resources we possess, how much good should we expect would be accomplished. But ought not an old church which God has blessed, to do as much as a young one?

Earthly things must grow old, wear out and decay, but not so with a Church of Christ. "They who wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, they shall walk and not faint."

If we return unto the Lord, repent of our unfaithfulness, dedicate ourselves anew to his service, we shall receive a fresh baptism of the Holy Ghost, and thus obtain new life, new energy, new enterprise; devise more liberal things for the welfare of Zion and redouble our diligence for the prosperity of the cause of Christ. It is needful that we should repent, return

unto our first love, and do the first works, for the time is short.

Brethren and sisters, if we would see this beloved church prosper, God glorified, and souls saved—if at the last, as individuals, we would say, as did our divine Lord and Master, "*I have glorified thee on the earth, I have finished the work thou gavest me to do; and now, holy Father, I come to thee*"—we must, we *must* gird on the whole armor of God, stand in our lot, and fight the good fight of faith. May each one of us have grace to do his duty.

And now, as we sit here, memory, quickened by the facts here presented, is no doubt busy with the past. Some of you look around in vain for the familiar faces of many whose voices you were wont to hear in prayer or exhortation. *All are not here to-day.* We are in one sense a divided band.

> "Part of the host have crossed the flood,
> And part are crossing now."

But let there be a re-union on this occasion. Let the departed, the sainted fathers and mothers, the companions of former trials, come, at least in imagination, and sit with us, occupying once more their accustomed places. *Oh! let us feel that we are one—one with the living—one with the great company of believers in heaven and on earth—one with God through Christ!* "*Now the God of peace, that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.*"

BRIEF SKETCH OF THE REVIVAL IN CAMDEN

IN THE YEAR 1836.

(BY REV. E. R. HODGMAN.)

This forms a memorable epoch in the history of this church. It began in the month of March, and in its greater and lesser developments, continued through the Spring and following Summer. For some time previous, the church as a whole had been cold and inactive. Symptoms of revived interest on the part of some, began to appear during the Autumn and Winter. The most obvious and encouraging of these were to be seen among the *sisters* of the church. They sustained a meeting among themselves on Wednesday afternoons. The testimony of those who attended it, reveals the fact that an unusual spirit of prayer prevailed among them. They also contributed not a little to the interest of the meeting on Thursday evenings, which was then held in private rooms, and at which, I am told, only two of the brethren could be relied upon to take any active part.

During that winter, various kinds of iniquity were rife in the village; the young, especially, were much given to fashionable amusements. The public mind seemed to be occupied with those things which hinder the truth and tend *unto more ungodliness.* In contrast with these discouraging tokens, the fact should be stated, that some Christians were clinging to the hope and the belief that God was about to revive his work; and it was known that here and there an individual was attentively considering the great question of personal salvation. These things, together with a disposition to persevere, stimulated the desire for a protracted meeting. But when the proposition was actually made to have one, some of the church hesitated; others opposed the measure, on the ground that if it *failed,* the failure would be *disastrous.* Comparatively few gave it a hearty support, and had faith that God would bless such an instrumentality. When the pastor had made the preliminary arrangements, there came a movement of perplexity and trial. The want of faith occasioned many misgivings. The whole plan seemed likely to be frustrated. At this juncture, a few of the sisters resorted to the throne of grace, and being themselves

encouraged by prayer, they stayed up the hands of their minister. Words of cheer, sent to him after their little meeting one Saturday evening, greatly strengthened his heart, and he determined to proceed.

The meeting opened on the first day of March. Outwardly, its very commencement seemed inauspicious. A sudden thaw made the walking very bad, and a strong wind rendered exposure out of doors quite unpleasant. When the people came together, no minister from abroad had arrived. Yielding to the necessity, the pastor preached from the text, "All these things are against me." A neighboring minister—Rev. E. F. Cutter, then of Warren—arrived in season to occupy the pulpit in the afternoon. His text was, Matt. xiii. 58—"*And he did not many mighty works there, because of their unbelief.*" The sermon contained a fervid and earnest appeal to professing Christians to put away unbelief, and prepare for the coming of the Lord.

As the meeting progressed, the interest deepened. But so far as I can learn or remember, no meeting for personal inquiry was held until the fourth or fifth day. The number who attended the first meeting of this kind, was unexpectedly large; and from that time onward, none could doubt the presence of the Holy Spirit. The meeting became exceedingly solemn. The attention of the audience was riveted upon the preacher. The truths of the Bible came home to the heart and conscience *with power*. God blessed the promulgation of them, so that, in some instances, conviction of sin immediately followed. The preaching, both in matter and style, was eminently practical and evangelical. It was plain and pointed; in the judgment of some it was *severe*. But it was remarkable that its severity was generally *acquiesced in*, as all just and right; and it led the convicted mind to cry out in anguish, "*What must I do to be saved?*" There was a degree of self-application in the hearers seldom witnessed. Each seemed to feel that every rebuke, and warning, and exhortation, was meant *for him*. Occasionally, the utterance of some awful truth startled the sinner, and roused up all the latent opposition of his heart to God; as when, for example, the sovereignty of Jehovah was dwelt upon, or when, in portraying the wickedness of the natural heart, it was affirmed that the sinner would, if he could, dethrone the Almighty, and reign alone. Such outbursts of depravity were followed, in some cases, by the speedy conversion of the soul; in others they proved the turning-point at which the sinner resolutely, and we fear, *finally*, rejected the offer of pardon.

The testimony of the pastor is in the following words: "Conviction of sin was *deep*, and those who indulged hope were humbled. Some of the most unpromising subjects, as to human appearance, were

brought to a knowledge of the truth, and others who, as far as we can see, appeared most hopeful, passed through the revival without hope."

Rev. S. McKeen says: "I remember the revival in Camden with great interest. It was distinguished for an all-pervading and overawing sense of the real presence of God. The ministers who preached there, felt that they were speaking by his authority, and aimed to be as plain and faithful as possible—dwelling exclusively on those vital truths of the gospel which bear directly on the conversion of the soul to God. Much fervent prayer was offered by the people of God; for without the almighty energy of his Spirit, we all felt that means would be of no avail. And the result was, that God glorified himself in turning a goodly number from death to life everlasting." Mr. McKeen speaks of the spirit of prayer which prevailed. Sometimes the importunity of Christians was so marked as to attract particular notice. At one time, about one hundred and fifty inquirers were assembled in this house. The church met at the brick schoolhouse. The pastor, seeing the number here, went to tell the church and encourage them to pray. I remember the expression of his countenance, when he left and when he returned. At another meeting for inquirers, Mr. McKeen made a very urgent appeal from the words, "*Will ye also be his disciples?*"—emphasizing each word in succession. Both those occasions were exceedingly moving and solemn.

The meeting continued *eleven days*. It would be difficult to say which of those days, after the fourth or fifth, was most signalized by the presence and power of the converting Spirit. We who date our hope of pardon and reconciliation to God from that eventful period, can some of us fix upon one day, and some upon another. And so in regard to particular sermons that were blessed to the awakening of sinners. One from the text, "This man receiveth sinners, and eateth with them," and one from the words, "Acquaint now thyself with him, and be at peace; thereby good shall come unto thee," both by Rev. D. M. Mitchell, are remembered as very appropriate and solemn. So also one from 2 Kings v. 11—14, relating to Naaman the Syrian, and one from Zec. iv. 6, by Rev. E. F. Cutter. Some discourses seemed to be employed as the *direct* means of bringing souls to Christ. One in which the excuses and objections of the impenitent were met and answered, preached by Mr. McKeen, is gratefully remembered by at least *one* mind. Another by him from the words in Isaiah, "Wo unto him that striveth with his Maker," produced a marked effect. But perhaps the one which was most signally blessed, was one that he preached from 1 Chron. xxix. 5, "Who then is willing to consecrate his service this day unto the Lord?" There were some who gave

themselves to Christ during its delivery. Some will remember what interest and solemnity pervaded the little gatherings of young converts in private rooms; what joy was experienced when certain individuals were hopefully converted, and what reluctance we felt when the closing session was held. Some, too, will recollect the little meeting of the converts at the pastor's house, when Mr. McKeen so tenderly addressed them and so fervently commended them to God in prayer.

The closing appeal was made by Rev. Mr. Mitchell from the text, "Choose you this day whom you will serve." But the work did not cease when the series of public meetings ended. It continued with power. Out of the whole number who gave themselves to God during this Pentecostal season in Camden, comparatively few cherished hope during the eleven days; but many minds could be found, in every stage of interest and feeling, from transient thoughtfulness up to incipient hope. In a record made at the time it is said, "Some faintly indulge the hope that they have submitted to Christ." The little band of disciples gradually increased by additions of two or three each week. The enemies of the cross cast many aspersions upon the pastor and the church, but divine grace triumphed over all. The state of religious feeling in the town during the spring and summer was very interesting. Some will recollect the prayer meeting of the young converts on Wednesday evenings. I see many here to-day who were accustomed to attend them. They were delightful seasons. The weekly meeting in the *north* neighborhood should be noticed in this review. We miss from our gathering to-day the officer of the church, (Dea. Start,) who conducted it. He, with many others, including his entire family, has since gone to his rest. The influence of that meeting was very great in determining the *type of piety* which those who sustained it, should afterward exhibit.

There are many personal reminiscences, many items gathered from conversations with others, which I should be glad to embody in this sketch, but which I am constrained to omit. This must be regarded as a mere outline of that wonderful achievement of God's grace. How many, in all the religious societies here, did then truly consecrate themselves to God, I have never sought to determine precisely. The first fruits were gathered into this church five months after, when *fifty-six* persons made solemn profession of their faith in Christ. *That day, August* 7, 1836, *will never be forgotten by some of us.* The scene at the baptism, in the forenoon, was very impressive. Some thirty persons or more,—the others having been baptized in infancy,—passed up one aisle, across the altar, receiving the rite from the pastor, and then passed down the other aisle. And in the afternoon, when all that large company stood up to take the vows of God upon them, and

the church arose to welcome this great accession,—more than doubling its numbers,—there were many moistened eyes and beating hearts in this house. Parents welcomed their children, and children their parents, to the fold of the good Shepherd. It was a scene, we think, that made angels glad, and the Redeemer then saw some fruit gathered to recompense his mortal agony on the cross.

That revival was a work of great solemnity and power. Nothing like it has occurred in this place during the half century we now commemorate. *It was a genuine work.* "A remarkable fact," says the pastor, Rev. N. Chapman, "in relation to this revival, which goes to show its genuineness and magnify the grace of God, is, that *all* who made a profession as the *fruits* of the work, as far as I have known, *have persevered and held out, and to my personal knowledge many of them had special aid in the day of their death.*"

Its magnitude exceeded the faith and even the hopes of God's people. It was more than they looked for; and the abundance of the blessing produced humility and devout thankfulness.

In its origin and progress, it was very manifest *that the efficiency was of God.* The church was taught not to despise the day of small things, and not to limit the power and grace of the Saviour. Persons were strangely drawn to that meeting who had decided not to go. Instances are remembered of some arrested at their work, compelled to suspend it and go to the sanctuary. *Its effect upon the church was very salutary.* The standard of piety was elevated. Old jealousies and alienations were removed. A tender spirituality prevailed. Loftier views of God were entertained. The habit of prayer was greatly strengthened. Love for the souls of men was much increased, and showed itself in personal efforts for their salvation.

It was a work of *vast significance* in the estimation of this whole community. The pastor says, "The attention of all classes seemed called to the subject of religion; the business of the place was in a great measure suspended; the mouths of gainsayers were stopped, and all seemed affected by divine truth to a greater or less degree. Some persons from abroad were awakened in Camden at the time, and afterwards obtained hope and made profession of religion in other places. All who came into the meetings, whether strangers or inhabitants of the town, were ready to exclaim, "*Surely, the Lord is in this place.*"

It reflected infinite honor upon God, and displayed in a most remarkable manner the sovereignty of his grace and the omnipotence of his power, the holiness of his nature and the tenderness of his compassion. In many a case there was "the hiding of his power," but the sweet revelation of his love. The angels rejoiced in it, and praised him in

louder strains because of it. And some who were then converted, and have since gone home to heaven, are now praising him for that wonderful interposition. Some thirteen or fourteen of that number have died; and we who remain, are hoping soon to join them. Oh, if we shall be accepted in Christ and admitted to heaven, how fervently shall we adore him for his free grace and undeserved mercy!

"When God makes up his last account
Of natives in his holy mount,
T' will be an honor to appear,
As one new-born or nourished there."

NAMES OF THE OFFICERS AND MEMBERS

OF THE

FIRST CONGREGATIONAL CHURCH

IN

CAMDEN, MAINE,

FROM ITS ORGANIZATION IN 1805 TO 1855.

PASTORS.

Settled.		Dismissed.
1805	Rev. Thomas Cochran,	1814
1828	Rev. Darwin Adams,	1833
1835	Rev. Nathaniel Chapman,	1849
1850	Rev. Benjamin C. Chase.	

DEACONS.

David Blodget
William Brown
Ebenezer Start
Joseph Stetson
Joel Hodgman
Archibald Buchanan
Samuel G. Adams

MEMBERS.

(Rev.) Thomas Cochran
Robert Thorndike
Joseph Eaton
(Dea.) David Blodget
Lewis Ogier
Bathsheba Thorndike
Elizabeth Hosmer
Lucy Blodget
Lucy Eaton
Mary Keyes

Joseph Waterman
Joshua Thomas
Solomon Keyes
Thomas Mansfield
William Mansfield
(Dea.) William Brown
Abisha Read
—— Atham
Thomas Mansfield, Jr.
Jonathan Thayer
Rebecca Thorndike
Lucy G. Waterman
Sarah Brown
Rhoda A. Martin
Huldah Dillingham
Lucy Hanford
Hannah Mansfield
Betsey Start
Mary Howe
Mehitable Barnes
Ephraim Barrett
(Dea.) Ebenezer Start
Jesse Fay
Frye Hall
Joseph Jones
Daniel Melvin
William S. Prichard
(Dea.) Joseph Stetson
Moses Aucott
Jonathan Merriam
(Dea.) Archibald Buchanan
(Rev.) Darwin Adams
Ezra Cobb
Jonah Howe
Seth Stone
Elisha Mansfield
Rachel Palmer
Relief Mansfield
Anna E. Fay
Maria Mansfield
Clarissa Stone
Mary Ann Gould
Keziah Hartshorn
Sarah McLaughlin
Polly Beverage
Sophia Merriam

Wilder B. Start
Rodolphus Bowers
Mary Harrington
Mary Wadsworth
Margaret Russ
Deborah Hathaway
Deborah Eaton
Lois Mayo
Lucy Fay
Hannah Ring
Mary Black
Eliza Hall
Rebecca Pike
Catherine H. Adams
Nancy Bartlett
Nancy Hosmer
Emma Dillingham
Bitha Fogler
Maria Mansfield
Sophia Fay
Frederic B. Fay
(Rev.) Nathaniel T. Fay
William Harrington
Daniel Mansfield
Newell Mansfield
Newell Mansfield, Jr.
Samuel P. Ingraham
Frederic Conway
Sarah Simonton
Margarett Jacobs
Sarah Hobbs
Susannah Brown
Thankful Mayo
Jane Cushing
Mary Ingraham
Jane Eaton
Betsey E. Start
Silence Mansfield
Fanny Prescott
Mary Hodgman
Elsa B. Mansfield
Lydia Hosmer
Nancy Perry
Huldah Hobbs
Hannah Melvin
Nancy Parkman

Mary Mansfield
Susannah Start
Susan Brown
Isabella Annis
Mary Kaler
Susan W. Pendleton
Ruth McLaughlin
Lois Russell

[Admitted August 7, 1836.]

(Dea.) Samuel G. Adams
Adeline C. Adams
Lucy Barnes*
Lucy Barrett*
Clarissa Bass
Betsey Carleton
William Carleton, Jr.
Phebe Carleton*
Clementine P. Connor
Ruth Curtis
Abigail Cushing
Sarah G. Cushing*
Mary Ann Durant
Nathaniel T. Eaton
Deborah H. Eaton
Lucy Eells
Nancy Fay
Silas G. Fay
Lucy R. Fay
Maria M. Fay
Edward Hanford*
Mary P. D. Hanford
Lovisa Harrington
Eunice Heal
(Dea.) Joel Hodgman
(Rev.) Edwin R. Hodgman
Sarah E. Hodgman
Charles Hosmer
Nathaniel Hosmer, Jr.
Eliza Hosmer
Sarah Hosmer*
Jonas Howe
Julia Jacobs
Mary Ann Jones*
George W. Kaler
Dorothy Loring
Joel Mansfield
Lydia W. Mansfield*
Arena Mansfield
Relief C. Mansfield
Nancy Mansfield
Sarah E. Mansfield
Jane Mansfield
S. Adelaide Mirick*
William Merriam
Angelica Parker
Mehitable B. R. Perry*
Warren Rawson*
Lucy H. G. Rawson
Auriann Russell
Joseph C. Stetson
Harriet Stetson
William Start*
Sophronia Start*
Sophia Thayer
Nancy Withington

[Admitted since August 7, 1836.]

Lucy C. Adams
Caroline A. Barnes
Charles Barnes
(Rev.) Charles H. Barrett
Harriet Barrett
Susan Barrett
Ann Bell
John Bell
Joseph Bowers
Louisa B. Bowers

* Deceased.

Elizabeth S. Buchanan
Lydia J. Buchanan
Sarah Buchanan
John Bullock
Josephus Bump
Nancy Bump
James S. Carleton
(Rev.) Nathaniel Chapman
Sarah P. Chapman
Almeda S. Chase
(Rev.) B. C. Chase
Betsey Cobb
George W. Cobb
William H. Codman
Maria Conant
Matilda W. Drinkwater
Elizabeth H. Dodge
Luther Dodge
Lucy H. Eaton
Nancy P. Eaton
Achsah D. Fay
John Fay
Elisha Gilkey
Martha Gilkey
Lucy J. Glover
Amasa B. Gould
Mary Gould
Mary Adeline Gould
Catharine Harbach
Elizabeth Harbach
Mary Harbach
Thomas Harbach
Thomas S. Harbach
Harriet Harrington
Ebenezer Hobbs
Albert H. Hodgman
Betsey Hodgman
Elizabeth K. Hodgman
Lydia Hopkins
Mary Hopkins
Eleanor P. Hosmer
Olive M. W. Hosmer
Abner Howe
Anna E. Howe
Adelia W. Jacobs
Sophia S. Kaler
Joanna Keene
Louisa Keene
Adelia C. Kirk
Thomas Kirk
Sarah M. Loring
Alfred D. Mansfield
Charlotte Mansfield
Daniel R. Mansfield
Elnathan D. Mansfield
Ermina A. Mansfield
Harriet A. Mansfield
Mary H. Mansfield
Myra Mansfield
Huldah McLoon
Patrick McLoon
Maria Merriam
Ellen M. Norwood
Mary Parker
Elizabeth H. Paul
Elizabeth Pendleton
Louisa Pendleton
Sarah Pendleton
Sarah Pendleton
Lucy T. Piper
Charles R. Porter
Rebecca A. Porter
Stephen Porter
Louisa Ann Rand
Lucy E. Rawson
Mary Richards
John R. Shaw
Sarah M. Shaw
Eliza Simonton
Ann Augusta Stetson
Jane C. Stetson
Lucy W. Stetson
Mary Stetson
Caroline L. Talbot
Nathaniel T. Talbot
Lucy Ann Wilder
Caroline Wood